THE DIVINE OBLIGATION OF HUMANE ORDINANCES.

Delivered in a

SERMON

Upon the 26th of *February*,

Before the

IUDGE,

At St. *Maries* in *Bury* St. *Edmonds*,

BY

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To the Honourable

Sir WILLIAM MORTON,

One of His Majeſties Juſtices of the Kings Bench, Health and Happineſs.

SIR,

NO importunity of Friends could perſwade me, no calumny of my worſt Enemies could provoke me, niether could the juncture of time when this Sermon was preach'd, induce me (onely the aſſurance of your Lordſhips Patronage hath prevailed with me) to expoſe to publick view theſe weak Meditations; without which, this Scroll, as worthleſs, muſt have undergone the Authors doom, and muſt have been condemned to perpetual forgetfulneſs.

And certainly (my good Lord) *there is great neceſsity of your defence, who have been ſo valiant for the Truth, and feared no oppoſition. For that Spirit of Loyalty and Obedience that runs through this whole Diſcourſe, which ſure was the ſole reaſon that moved you to like it when preach'd before you, will for this reaſon alone make it diſ-reliſhing amidſt an unreaſonable Generation; which ſetting up a pretended Conſcience above, yea againſt a certain Law, is yet deſperately hurried headlong into a lawleſs liberty and licentiouſneſs, and into all manner of diſobedience.*

If therefore there be any thing in this Treatiſe that may conduce to correct theſe miſcarriages, I think I need not proteſt my Integrity in delivering them: Malice it ſelf will acquit me, and my worſt Enemies cannot entertain a ſuſpition of my Hypocriſie in this; when no former Preferments have pre-ingaged me, no future Hopes can have byaſſed me, no other Worldly Reſpects can have inclined me: but what is done in all probability, is done in ſimplicity, out of an unfeigned love to Order and Peace.

To which if I may contribute any thing, I have my deſigne; and the Reader *that hath any benefit will with me thank* God *for your* Lordſhip, *and pray heartily for the continuance of your Welfare; who hath been always ready to act and ſuffer for the preſervation of the Religion, the Laws and Obedience of the Nation. This your care hath brought theſe things that follow to the light: And the aſſurance of your* Lordſhips *perſeverance, conſtrains the Author, that he can no longer forbear to vow himſelf*

Yours in all Services with all
readineſs to his utmoſt,

WILL. STARKEY.

The

The Divine Obligation of Humane Ordinances, &c.

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1 Pet. 2. 13.

Submit your ſelves to every Ordinance of man for the Lords ſake.

AS it was with St. *Paul*'s new-converted Gentiles, even ſo was it with St. *Peter*'s diſperſed Hebrews, to whom he chiefly directs this Epiſtle. Either the Gnoſticks, or ſome other carnal Goſpellers, that made it their buſineſs to *deſpiſe Dominions, and ſpeak evil of Dignities*, Jude 8. under a ſpecious pretence of Liberty, had miſcarried the Servants, ſo as they caſt off all yokes of ſervice; and the Subjects, ſo as they broke aſunder all bonds of obedience: and now the new Chriſtians were blown up into a prejudice;

yea,

yea, into an oppoſition againſt all Humane Government: Which juſtly opened the mouths of the Unbelievers, to brand ſuch Chriſtians as *evil-doers*; and Religion was now reproached, and the Name of Chriſt and his Goſpel was every where blaſphemed.

Upon this, the Apoſtle in this part of the Epiſtle preſſeth the *new born Babes* to a greater care of a more becoming converſation; *that by well-doing they might put to ſilence the ignorance of fooliſh men.* And without doubt, *Piorum Apologia certiſsima & ſpecioſiſsima, ſi vita eos purgat non oratio*, as *Luther* upon the place. Holy Men purge themſelves by Demeanour, better then Language; and an Harmleſs Life is the Chriſtians ſureſt Apologie: there being no ſuch way for them to ſilence Gain-ſayers, to choak Detractors, and diſarm all Oppoſers, as to lead lives quiet and peaceable, void of offence, in all godlineſs and honeſty. And this honeſty of converſation is beſt diſcovered by readineſs of ſubmiſſion to the juſt Commands of lawful Governours; which brings our Apoſtle to urge this of our Text, ὑποτάγητε, &c. *Submit, &c.*

And as it was in the Apoſtles, even ſo it is in our days; we have ſuch Teachers and ſuch Believers in the midſt of us: Thoſe that think and ſay, 'Tis Reaſon and Religion to caſt off all ſubmiſſion to Political, either Civil or Eccleſiaſtical Laws; eſpecially in their Pœnal determinations: Pretending, That meekneſs and mildneſs of diſpoſition that is required, and that liberty which is granted by the Goſpel, is inconſiſtent with that rigour and exaction that is uſed in the execution of thoſe moſt wholſome Laws that are in force among us.

Glad ſhould I be, if I might undeceive any that are run into this errour in the midſt of us: but if I cannot undeceive

undeceive others, I ſhall ſatisfie my ſelf, that others ſhall know I am ready to give an account of my perſwaſion of that my yeelding ſubjection to Humane Ordinances, (even to thoſe that may oppoſe themſelves) with mildneſs and godly fear. And as it is reaſonable for me to do it, ſo it is ſeaſonable for you of this ſolemn Aſſembly to receive it; who are met about the execution of Laws and Penalties, and urging ſubjection unto them. And ſure it cannot be improper to urge not onely the lawfulneſs, but the neceſſity and profitableneſs of the work; that ſo with faithfulneſs, watchfulneſs, and chearfulneſs, you may go about the deſigned employment; when the undertaking is not onely out of policy, barely for peace and advantage, or convenience, but in piety, and for conſcience ſake; when either St. *Peter* was no Apoſtle, or elſe this is undoubtedly the will of God, That we are to *ſubmit to every Ordinance of man for the Lords ſake.*

The Text is an Exhortation of St. *Peters* to the ſcattered believing Jews, that they would be ſubject to Government. And ſure if it were their duty *then* to be ſubject to the Laws of Heathens, it is much more ours *now* to be ſubject to the Laws of Chriſtian Governours. Be it agreed upon then, 'tis our concern to regard the Exhortation; and then three things are obſervable.

1. Note the condition, or part, or manner of Government the Apoſtle would have us ſubject to; 'tis πάσῃ ἀνθρωπίνῃ κτίσει, *to every Ordinance of man.*

2. Obſerve the manner of ſubjection we are to pay; 'tis not ὑπακούετε, lend an ear onely, but ὑποτάγητε, *ſubmit*; not to be done paſſively onely, but actively; nor onely your wills, but your judgements, if the matter of the thing be indifferent: *Submit your ſelves.*

3. Obſerve the reaſon of the ſubmiſſion of the Chriſtian,

ſtian, the Obligation of Humane Ordinances: the Ordinances may be Humane, yet their Authority and Obligation is Divine: for ſubmiſſion muſt be given to Humane Ordinances, *for the Lords ſake.*

We are to begin with the firſt part; we are to obſerve the condition, the manner of Government the Chriſtian is not to neglect, but muſt be ſubject to: 'tis πάσῃ, &c. *To every Ordinance of man.*

Κτίσις ſignifies originally Creation or Creature; and when indefinitely taken, it imports *Ordinatam compagem*; and ſo includes the order of Creatures in the World, and is aptly tranſlated to that order of rational Creatures in humane Societies. For as it is in the Body of Creatures in the Creation, ſo ſhould it be in Political Bodies among Men; every one ought to be contented in that order Gods Providence hath ſet them in: The Superiour to rule over the Inferiour without inſulting, and the Inferiour to be ſubject to the Superiour without murmuring; *Whether to the King as ſupreme*, &c.

But I like it better with our Tranſlators, that the word Κτίσις ſhould be taken to note *things* rather then *perſons*; and to ſignifie not onely *Governour*, but *Government:*

Grec. Schol. And ſo Κτίσει, i. e. τάξει καὶ πολιτείᾳ, and ſignifies a diſpoſition of that Civil Government which is eſtabliſhed amidſt a People. And ſo *Luther* tranſlates it, *Omni humano ſtatuto*, to every humane Statute: for *Creare & ſtatuere idem.* So the Governours Statutes may be ſaid to be the Governours Creatures: Not onely then to the Creator, but the Creature; not Statuter, but Statute; nor Ordainer, but the Ordinance, the Chriſtian if he will be ruled by St. *Peter*, muſt yeild ſubmiſſion to: *To every* Humane *Ordinance, &c.*

Hug. Gro. Now a Law or Ordinance is, *Regula directiva humanorum*

norum actuum ad bonum Commune obligans ad id quod rectum, A Rule directive of Humane Actions obliging to what is right, tending to the publick good where publiſhed and impoſed: And ſo the Laws publiſhed by the Magiſtrate, are far more obliging when impoſed, then bare Swaſions or Monitions when propoſed by the Chriſtian Brother; and the tranſgreſſion or neglect more inexcuſeable, when the malice of the Offendour by the publication is intended; and the Tranſgreſſour diſcovers his obſtinacy and impudence, when knowingly and deliberately he ſins *contra inſtans præceptum*, againſt intimation of a preſent Command, and ſo runs not onely *ſimplex malum, ſed malum vetitum Committere.*

Now of Laws and Ordinances there be two ſorts, as it's plain from that Government that was managed by *Moſes*, even of God himſelf, who undertook to be King and Ruler over *Iſrael*. Some Laws were Natural, that have *intrinſecè vim obligatoriam*, as the Moral Commandments from their own equity have an obliging vertue, if there had been no publick Poſition or Conſtitution of them by God himſelf; and in themſelves things of their own nature to every ordinary reaſon would have appeared either good or bad, and would have been followed or avoided, as approved or diſallowed of the God of Nature, if he had neither commanded nor forbidden them.

Now beſides the Ten Words God gave to *Jacob*, there were ſome Statutes and Ordinances which he gave to *Iſrael*; ſome Voluntary Laws, ſome Ceremonial, ſome Judicial; things enjoyned, that of their own nature were neither good nor bad, but *Præcipiendo debita, vetando Deus illicita fecit.* Gods Authority being uncontroulable, and his Wiſdome unqueſtionable, they were to be followed or avoided as moſt convenient for the welfare of that people in that preſent condition.

What was naturally intrinſecally lawful, was unchangeably and univerſally binding: Chriſt *came not to deſtroy that Law, but to fulfil it. Heaven and Earth may paſs away, but not one tittle of that Law was to paſs away, but ought to be fulfilled.* What was poſitive, particular and voluntary, was mutable and changeable; and theſe have had their period, ſome of them at Chriſts paſſion, more of them at the diſſolution of the Nation.

Now as it was with God and his *Iſrael*, ſo is it with godly Rulers and their People: There are certain Rules and Statutes rationally agreed upon and publiſhed, as the moſt juſt and beſt Directions conducing moſt to the good of the Community where divulged. Among which, ſome are natural, that of their own nature are intrinſecally good, and have an obliging vertue, and would be binding as Laws of God, if no Poſition, if no Conſtitution from Man, ſuch as are neceſſary indiſpenſable: neither are they to be abrogated or null'd by Man, that cannot be made unjuſt by God himſelf.

But other Laws are Poſitive and Voluntary, which have their Poſition from Man onely, and ſo may be called Humane Ordinances, Laws of convenience, ſuch Conſtitutions as are eſtabliſhed upon deliberation as moſt convenient, *pro hic & nunc*, in the judgement of the moſt grave and ſober Perſons, for the good of the Community wherein they live. And *ſufficit Ratio Univerſalis*, and we are to abide by it; that a thing ſuitable, and in reaſon tending moſt to the advantage of the Society, ſhould be eſtabliſhed and be obliging. Yet ſuch Conſtitutions as they had their original and eſtabliſhment from the reaſon of the ſupreme Magiſtrate, conſulting for convenience & the good of ſociety; ſo the condition of things and ſtate altering, upon their burthen and inconvenience,

ſuch

ſuch Conſtitutions by the ſame Authority that eſtabliſhed, may be altered, ſuſpended, abrogated, and taken quite away; and yet till repealed, even theſe Statutes are binding to private perſons, if they will ſubmit to St *Peter*'s direction, who are to *ſubmit to every*, &c. And ſuch Laws have we, Poſitive Laws, Humane Ordinances, Conſtitutions for convenience eſtabliſhed among us; ſuch as are our Rules about ſome Days, Meats, Veſtments, and ſome Ceremonies, and ſome external viſible Geſtures and Deportments; ſome I ſay adviſedly, not all: for certainly ſome Ceremonies and ſome Geſtures are not indifferent, but neceſſary, and in reaſon the rational Creature cannot decline them; and we cannot be ignorant of their devices, who would bring a diſ-repute upon, and an oppoſition unto the Government eſtabliſhed, by making a fair ſhew of peaceable diſpoſitions, perſwading that there might be no difference about trifles, circumſtances, needleſs and empty Ceremonies; and yet when obſerved, under theſe pretences ſtrike at Set Forms of Prayer, all Uniformity in Devotion, all Vocal Confeſſions united, all Bodily Proſtration or Adoration, which are things neceſſary in all publick Congregations, for maintaining that ſociety that becomes Saints, and that communion that is fit for Chriſtians. For 'tis not onely meet we ſhould have ſuitable affections of fear, and love, and reverence, and confidence to that ſupreme Being whom we muſt worſhip; but there ought to be indication and atteſtation of thoſe affections, to the exciting and quickning others; which muſt be either by words or actions, and geſtures of the body, there being no other way in the ſtate we are in of communicating our intentions.

But yet Rules there be, as I ſaid before, in Eccleſiaſtical matters that are Poſitive and Humane; as about

moſt of our Days, Meats, Veſtments, and Ceremonies. Such there be in Civil Matters alſo, as Conſtitution of Officers of this or that condition, paying of Tribute or Taxes to this or that proportion, manner of Vengeance, or meaſure of Penalties for this or that tranſgreſſion: all theſe, as 'tis confeſſed, are Humane and Voluntary, had their original and riſe from the Rulers diſcretion, and from him again upon inconvenience may have their period and determination. Yet theſe are all binding, yea the Penalties alſo now eſtabliſhed by a poſitive Law, as long as not contrary to a natural Law; and to theſe, though but Humane Ordinances, the Chriſtian ought to pay ſubjection.

I conſiderately made mention of Penalties, becauſe ſome if they had their minds, under a colour of meekneſs and moderation, would have all the Penalties determined upon the breach of every poſitive Law, and ſome natural ones, if not reſcinded, yet at leaſt ſuſpended. But that Puniſhment ſhould be inflicted upon the Offendour, that's Natural, that's Divine, though the conſtitution of the meaſure of the Puniſhment be Humane: For God in the beginning did determine that the Offendour ſhould ſuffer; and the chief duty of the Rulers by Gods appointment is to execute Vengeance; and the Sword is given him not as an empty Badge of Honour, for a ſhew, or for faſhion, for ornament, but for employment, for uſe, not in vain, but *for a terrour to them that do evil*, Rom. 13. If any thing happens by tranſgreſſion that is over grievous to the Tranſgreſſour, let him blame himſelf, when *ſua voluntate ſe obligat ad pœnam*, The puniſhment happens from his own election: For when Laws were agreed upon ſoberly and deliberately, when publiſhed openly as moſt convenient; no man chuſeth the tranſgreſſion, but

chuſeth

chuſeth the puniſhment: He knew the danger and ran into it; *His blood be upon his own head.*

True indeed, we ought not to mock at Calamity, or rejoyce when an Enemy falleth: Vengeance ought not to be the Godly Mans choice, which is not the delight of God himſelf; and 'tis not agreeable with the nature of Man, *Dolore quà dolor ſatiari*, to make himſelf pleaſure at the torment of his Neighbour. Yet it is reaſonable and juſt the Malefactor ſhould be puniſhed, and that Tribulation and Wrath ſhould come on him that works Unrighteouſneſs: And certainly they have as little Charity as Reaſon, that blaſpheme him as malicious or miſchievous, that accuſeth or puniſheth the Rebellious or Injurious.

1. For Puniſhments as to the Malefactors prove but like bitter unpleaſing Potions, that work ſtrongly for ſucceeding health; and their Bodies are deſtroyed that their Souls may be ſaved.

2. To put a period to Malefactors wickedneſs, *Ut quo uno modo poſſunt deſinant eſſe mali*, Sen. That they who would not learn to be good, may at laſt be reſtrained, and ceaſe to do evil.

3. That others may be affrighted; for *Pœna ad unum metus ad omnes*; that the whole Congregation may hear and fear, and ſo by that means be reſtrained.

4. That the Righteous may be preſerved; which cannot be but by Coertions and Reſtraints upon the Wicked, keeping them in fear of puniſhment; when *Inter tot ſupplicia vix ſontium ſatis tuta innocentia*; when Innocence it ſelf can ſcarcely be ſafe, and is never ſecure amidſt all the Puniſhments And to ſuſpend Penalties, is the way to make the Ruler contemned, the Law reproached and ſlighted, the way to make the heart of the

the Righteous faint, and the hands of the Wicked ſtrengthned.

Upon theſe and other Reaſons ſome dare not deny all Penalties, but would have them inflicted onely for breach of Natural and Moral Laws; not at all for breach of Poſitive or Humane.

But I would have Diſſenters in this point conſider, that that cannot be unlawful in probability, if done in the Government of men, which was ſo oft done and practiſed by God himſelf in his dealings and actings amidſt the Government of his choſen people. And it may very eaſily be made appear upon a little obſervation, that where God hath moſt clearly manifeſted his care to Perſons or People, that there he required obedience not onely to things intrinſecally in their own nature good, but to thoſe things that in themſelves were indifferent, when once commanded: in that he did not onely take Vengeance on them that deſpiſed his Moral Precepts, but executed it moſt ſeverely on them that tranſgreſſed his Poſitive Commands. Thus he moſt ſeverely puniſhed our firſt Parents for eating the forbidden fruit; *Achan* for touching the unclean thing; *Saul* for ſparing *Agag* alive, and ſaving the beſt of the prey; the Prophet for eating bread in the other Prophets houſe; *Lot*'s Wife for looking back. Thus the ſevereſt Judgements have always lighted upon thoſe that tranſgreſſed Gods poſitive Commands.

And how otherwiſe? Certainly upon good reaſon this was done: For when God will maintain his Prerogative, and is tender of his Honour; How could he hold him guiltleſs that would deſpiſe his Authority commanding, ſuſpect his Goodneſs or Wiſdome, or both, directing, and ſeeks himſelf and his profit more then obedience

to

to his God? For, *Obedientia in iis quæ parva ſunt exploratius probatur*, In doing thoſe leaſt things we give diſcovery of our greateſt obedience; when we bring our Reaſon under our Faith, and ſilence our diſputing with ready obeying.

But when perſons ſhall obey God in thoſe things onely they conceive reaſonable, or think them profitable; onely then when the nature of the thing requireth it, and their own intereſt or advantage is concerned; certainly in ſuch obedience it may be ſafely concluded, that ſuch perſons offend rather then do what is acceptable; when things are done by them with greater reſpect to pleaſe themſelves, then out of reverence to pleaſe their God. And theſe tranſgreſſions which have been ſo great offences againſt God, muſt needs be alſo when againſt his Deputies, even the neglect and breach of poſitive Laws.

1. For by this means perſons diſcover their diſtruſt of the Providence of God, as if he had deſerted the care of his own Ordinance of Magiſtracy, and had not ſet Rulers over people for good; when God *who paſſeth by, and we ſee him not*, if any where, is to be found *ſtanding in the Congregation of the Princes, and ſits and judgeth among the gods:* And by whom *Kings reign*, by him *Princes decree juſtice.*

2. By this means the Authority of the Ruler is made vile and deſpicable, and his Wiſdome undervalued as contemptible; and others by thy diſobedience are prompted to harbour low conceits of their Governours, and to run with thee into the like diſorder and miſcarriage. For what greater injury canſt thou put upon thy careful Governour, then when his Contrivances and Determinations are publiſhed for publick good, that his Directions ſhould be contemned, and by thy Rebellion

that thou ſhouldſt ſuggeſt to others, (what our diſorderly Nature is too ready to ſuſpect) That their Rules are the Reſults of erroneous and corrupt men? which ought to be looked upon as the Determinations of a Sacred Authority, derived from a moſt wiſe and juſt God.

3. By this means there is opened a gap to let in all diſorder, and nothing but diſquiet, contention and confuſion is like to be found in the midſt of a people. For when perſons think meanly of their Rulers, and cannot in honour eſteem them, nor think them better then themſelves; when they once idolize their own fancy, abound in their own ſenſe, and are wiſe in their own judgement, what can happen but as it did when *there was no King in Iſrael? Every one* will do *what is right in his own eyes*: and being impatient of any Judge to reſtrain or limit them, what can the iſſue be, but pride, unyeeldingneſs, contention, diviſion, confuſion, and every evil work?

4. By this means the Morality of the fifth Commandment is quite deſtroyed, and perſons would be obliged to nothing by it but what is Ceremonious; as if the honour there injoyned did tie us onely to a formal (which oft is feigned) reſpect to the perſons, and no regard to be had to the Commands of our Governours: When no ſuch diſcovery can be of love, as ſervice, nor of honour to our Superiours, as obedience to their commands: Neither can obedience to the Rulers be any way ſo well evidenced as in obedience to the commands of this nature, *viz.* to Humane Ordinances. For if the matter be unlawful that is injoyned by our Ruler, then with the three Children, be *not careful to anſwer in that matter; it is better to obey God then man.* If the thing be profitable, thou ſerveſt thy own turn, thy own intereſt rather then obeyeſt

obeyeſt thy Ruler: If the thing be intrinſecally juſt, thou art obliged to do that, although not enjoyned it. So the truth is, the Rulers Authority and Subjects ſincere Subjection, is chiefly to be ſeen by ſubmiſſion to thoſe Commands which enjoyn things that of their own nature are indifferent, and where neither the nature of the thing, nor the Subjects reaſon nor profit is convincing, nor any other by-reſpect induceth him to the obedience. So that in ſum, O Chriſtian, thy ſubmiſſion to Humane Ordinances, (as much as thou ſlighteſt them) is the cleareſt evidence of thy ſubjection to the Higher Powers, which is undoubtedly the will of Chriſt.

Let theſe ſuffice then for the unfolding of the manner of the Government that the Apoſtle would have Believers to be ſubject to, *viz.* to Humane Ordinances; not onely natural, but poſitive Laws, agreed upon and conſtituted in wiſdome for convenience and benefit of the Publick; and not onely that the Laws enjoyned be obſerved, but Penalties determined, and in the meaſure agreed upon be juſtly inflicted upon the Tranſgreſſour, it being a Humane Ordinance.

We come now to the ſecond part, to conſider the manner of ſubjection the Believer is to yeeld to Humane Ordinances, as 'tis to be gathered from the word ὑποτάγητε, *Be ye ſo ſubject as to ſubmit your ſelves.*

Part 2. You ſee it was our Tranſlators ſenſe that the word ὑποτάγητε be taken in the active ſignification: A Negative Obedience will not be ſufficient, if we will fulfil St. *Peter*'s mind; that perſons do not rebel, do not reſiſt, do not oppoſe, do not murmur, (though I fear all are not ſo far ſubject) yet 'tis plain this is not enough, if we mind what our Apoſtle exhorts; for the word imports

an orderly ſubjection, and implies a reverence of the heart, as one of our own Criticks obſerves; that Believers put their necks under the yoke, not onely *patiently*, but *willingly*; not be *ſubjected*, but *ſubmit*, and *ſubject your ſelves*; voluntarily, poſitively, of choice; not *paſsively*, but *actively*. *Abel*'s ſubjection was to be intentional, affectionate; not onely external or formal, his *deſires* [*muſt*] *be toward him*, though by Gods conſtitution a *Cain* [*ſhould*] *rule over him*. And 'twas πᾶσα ψυχη, *every ſoul* was to be ſubject, though a *Nero* ſate in the Throne. And as Servants to their Maſters, ſo are Subjects to pay reſpects to their Rulers lawful Commands, *Epheſ. 6. 6. With ſingleneſs of heart doing the will of God from the heart, with good will doing ſervice as to God, and not to man.* I confeſs therefore I think their expreſſions as far diſtant from Reaſon, as their intentions from Loyalty, who to excuſe themſelves from the juſt imputation of Rebellion, ſhall pretend their paſſive obedience; as if they could ſatisfie the intent of the Lawgiver, or the Law, by undergoing the penalties: certainly the inflicting Penalty is accidental to the Rulers deſigne, who being ſet over the people for good, with care contriveth Rules, eſtabliſheth them and publiſheth them, not for a ſnare to bring his Subjects to vexation and penance, but to help on their peace and comfort, moſt likely and probably to be effected by their conformity and obedience. Sure Laws were never enacted and promulg'd for this end, to be ſlighted and contemned, but to be obſerved and obeyed. To be paſſive for neglect of lawful Commands, and yet be obedient to the ſame Commands, theſe are inconſiſtent, they are impoſſible: If thou wilt be paſſive, thou art not obedient; and if thou wouldſt be obedient, thou ſhouldſt not be paſſive.

Talk

Talk no more then of thy Sufferings for thy Nonconformity to the Law, which are but evidences of thy Tranſgreſſions; thou glorieſt now in thy ſhame, and by theſe words condemneſt thy ſelf; when all the ſpots and wounds of this nature that are given to thee or thy Eſtate, be as ſo many tokens by the order of Heaven appearing, to give warning to others to avoid thy ſociety, there being ſuch evident ſignes ſeen without, of an Infection that is raging within; when in plain terms, thy paſſive ſubmiſſion, as thou calleſt it, or obedience, is a clear ſigne of thy wilful Rebellion, and intended diſobedience. And when nothing is good or bad but what is elective or voluntary, if thy Reaſon be not quite loſt, at laſt judge, and conſider what ſatisfaction thy ſuffering can give to God, thy Neighbour, or thy ſelf, when thy ſuffering is involuntary and againſt thy will, and thy tranſgreſſion is voluntary, elective, and with thy will; and thy eaſe, and quiet, and profit, are not ſo dear to thee as thy diſobedience.

If therefore thou wouldſt be ſubject, as the Apoſtle directs, it's not thy paſſion, but thy action; not the offering of thy eſtate, but thy ſelf; not what's without, but within, that will pleaſe God and his Deputy. Not ſacrificing thy treaſure, obedience is far better then onely ſuch ſacrifice: ſuch a ſeeming complyance in a tender of externals to the Lords Chriſt, may be found in the midſt of his enemies. But *his people ſhall be willing in the day of his power*; they will regard not onely to fear and reverence the perſons of their Chriſtian Governours, but they will be ready to keep and obſerve their Laws; and not onely negatively, but poſitively; nor onely feignedly, but *ex ψυχῆς, καὶ εὐνοίας· ex animo*, ſincerely, affectionately, ſubmitting not onely what is *theirs*, but *themſelves*.

Neither is this all the ſubmiſſion the Believer is to pay by the direction of our Apoſtle, when he requires us to ſubmit our ſelves: for I hope our will, the appetitive part, is not, or ſhould not be all our ſelves; the intellective part, our judgement, our reaſon, is the beſt part of our ſelves; and we have loſt our ſelves if we leave out that: Not onely then our wills and affections, but our judgements and our reaſons are all to ſtoop, to yeeld the ſubjection that is required to the Conſtitutions and Rules of our Governours. So if the thing be of a middle and indifferent nature, and then if the Ruler enjoyn the one ſide, and thy judgement ſhould incline thee to the other, thou art to lay aſide thy own judgement, and abide and ſit down by the determination of thy Ruler: elſe with *Peter*, we will many times out of too much ſelfiſhneſs, as favouring of worldly wiſdome, and reliſhing of things of man, croſs the beſt of the counſels and diſpoſitions of God. And certainly it's one of the moſt neceſſary Leſſons that Chriſts Diſciples ought firſt to learn, not onely for things of faith, but matters of peace, *to deny themſelves*, to lay aſide their own judgements, or elſe they will hardly take up their croſſes and follow Chriſt.

Yea, good it is not to be overwiſe in doing our buſineſs, but to think ſoberly of our ſelves in doubtful matters, committing our caſe to God, and truſt his Providence in ordering, who knows what is beſt for us, and will keep us in his ways: for we are ſo ſhort-ſighted, as we cannot diſcover whether this be worſe then that. In determination therefore of indifferent things, it will be ſafe in humility of mind to lay aſide our own judgements, and to abide by the Conſtitutions of our Rulers, and to ſubmit to their Ordinances as the Diſpoſition of the Almighty, who *judgeth among the gods*, and hath the Rulers

lers heads and hearts in his own hand, ſo as their Conſtitutions are to be looked upon as the Ordinances of God; and as to their Maſters, even ſo would our Apoſtle have Believers ſubmit to Governours Commands, not onely thoſe that are good and pleaſing, but τοῖς σκολιοῖς, the harſh and unpleaſing, if not unlawful, what may croſs, be above, yea contrary to our reaſon: for we are to *ſubmit our ſelves*, &c.

In ſum, The manner of thy ſubjection (O Believer) ought ſo to be given to thy Ruler, as thou ſubmitteſt not onely negatively, but poſitively; not barely paſſively, but actively, not feignedly, formally, but ſincerely, affectionately: Nor is thy will to be ſubject onely, but thy judgement, thy reaſon; for thou art to *ſubmit thy ſelf*, and all *for the Lords ſake*: ſo though the Ordinance be Humane, yet the Authority and Obligingneſs is Divine, when ſubmiſſion muſt be given *for the Lords ſake*.

Part 3. *For the Lords ſake.* I know ſome make this to be the limitation of the Believers ſubmiſſion, and it is good to take it ſo; not in all things abſolutely promiſcuouſly, but in *omnibus quæ Deo placent. Inferiori poteſtati non eſt obediendum contra præceptum Superioris*, Aquin. So are we to ſubmit to the Commands of Ruling Men, as we do not contradict the Laws of the Supreme God, who is to Rule over all. *Per omnia ubi Dominus carnis Domino Spirituum contraria non imperat*, Jerom. In all things where the Maſters of our Fleſh do not command things contrary to the Lord of Spirits. *How ſhall we do this thing and ſin before God?* What we do, we muſt do *for the Lords ſake*.

Others take it to note the aim and intention the Believers have in their ſubmiſſion; not for any ſelfiſh ends, but

but for Gods glory; *for the Lords ſake.* But I rather take it for the reaſon of the Injunction.

1. Becauſe *the Powers that are, are ordained of God:* Rulers are his Miniſters; and he that gave the Rule to the beloved *Titus*, gave it to the hated *Domitian*; he that gave it to Orthodox *Conſtantine*, gave it alſo to the Apoſtate *Julian:* And Natural men, though they have no ſupernatural Graces infuſed, yet may have Natural gifts imparted to them, that out of reaſon they will not tranſgreſs, but defend the Natural Law, and may be the preſervers of righteouſneſs in their generation: ſo who ſo deſpiſeth, deſpiſeth not man but God; for Gods ſake ordering Governours we are to ſubmit.

2. God not onely ordereth the Governours, but the Government: for he ſits Prince chief *among the Gods*, and by him *Princes decree juſtice.* He informs Princes after his will, and teacheth Senators wiſdome. He then that reſiſteth the Ordinance of man, reſiſteth that which ought to be looked upon as the Ordinance of God.

3. *Propter Dominum, for the Lords ſake* commanding: for we are to *render to all their due*, *to* Cæſar *what is* Cæſars; and not onely to reverence the Perſons, but regard the Commands of our Rulers, if not unjuſt: *For this is the will of God*, verſ. 15.

4. *Propter Dominum, for the Lords ſake:* that is, to be honoured for the honour of Chriſt and Chriſtian Religion, *that whereas they ſpeak evil of you*, verſ. 12. *as evil-doers, they may ſeeing your good works glorifie God in the day of viſitation:* And with thus *well-doing, you may put to ſilence*, &c. Fleſhly Luſts diſhonour Profeſſion now, more then Pride, and Wrath, and Envy, which bring forth Diviſion, Sedition, and Rebellion: *For Gods ſake,*

ſake, that he may be honoured, pay your ſubjection, *&c. Submit.*

5. *For Gods ſake*, for fear of God avenging and puniſhing: *For they who reſiſt, receive to themſeves Damnation.*

1. From the Ruler, who is Gods Miniſter, and will paſs ſentence againſt ſuch diſobedience.

2. From his own Conſcience, who offers that to the Ruler he would not permit to be offered to himſelf in his own Family.

3. The Damnation being indefinite, muſt include, as *à Lapide* hath it, *Tum ab ipſâ poteſtate temporariam, tum ab ipſo Deo æternam condemnationem.* For if Rebellion ſhould prove proſperous, and perſons eſcape the hand of Men, yet how will they eſcape the hand of God? And if they that obey rightly ſhall of the Lord *receive the reward of inheritance*, ſure they that rebel ſhall receive the juſt recompence of their diſobedience. *Shall not the Judge of all the earth do right?* Gen. 28. 25.

In fine, the meaning of the Apoſtle muſt be this: If any reſpect to the Order, to the Ordinance, to the Command of God; If any tender regard to honour Chriſt and our Profeſſion; If any fear of the Wrath and the ſucceeding Vengeance of the Almighty; Chriſtians are to ſubject not onely their wills, but their judgements; not onely to Rules natural and neceſſary, but thoſe that are poſitive and humane; Laws made by Governours, and conſtituted for convenience, if not unlawful: and though ſuch Rules be Humane, yet their Obligation is to be accounted Divine; For we are to *ſubmit to every Ordinance of man for the Lords ſake.*

And now what have I done? How many have I this day made my Enemies for ſpeaking the Truth? And

while

while the Zeal of Equity, and Righteouſneſs, and of juſt Obedience is eating me up, I may look even for this, that ſome may ſpeak evil of me in the gate; and the reproaches of them that are given to Sedition, may fall upon me. And certainly if I would have had reſpect to the favour of men, I ſhould have pleaded this day for Indulgence, for Toleration, for Diſpenſation of all Poſitive Laws, at leaſt for ſuſpenſion of their Penalty; and not earneſtly have urged obedience and ſubmiſſion to the Ordinances of men; but that I never yet feared the face of man, having committed my cauſe to God: neither durſt I partially flatter, or by ſilence countenance any in their oppoſition or neglect of that ſubjection which muſt be yeelded *for the Lords ſake.* Yet there was never more love pretended to the Prince then in our days, and never leſs reſpect unto his Laws; perſons ſhewing with what ſpirit they are poſſeſſed, when they break almoſt all the bonds of Humane Laws aſunder, and caſt away all thoſe cords from them. And in thoſe that are not quite broken, O how ſtretched! how diſtorted! One Humour pulling the Ligament one way, another the other way; and every Member is diſtracted, and full of Convulſion-fits; ſo no wonder if the head be ſick, the heart be faint, and the whole body be full of pain. But certainly ſo it is, ſcarce any regard our reports; and either St. *Peter* was no Apoſtle, or the Text hath not been rightly expounded, or elſe there hath been, and is too too much wilful Diſorder in the Nation.

I know what the Diſſenter pleads, *I honour my Prince, I love and reverence his Perſon, I pay him Tribute willingly; but for ſome Humane Ordinances, to them I cannot in Conſcience ſubmit: Shall I not have the liberty of my Conſcience? may not my Conſcience be free?*

To

To which give me leave to reply, That thy Profeſſion of thy love is empty and inſignificant without thy obedience as required: *Probatio dilectionis eſt exhibitio operis*, ſervice is the cleareſt demonſtration of thy love; and if thou loveſt thy God or his Chriſt, thy love to either is to be evidenced by keeping their Commandments: And thy obedience to the Commands of things of a middle nature, is the cleareſt and moſt unqueſtionable obedience.

And yet if we hear any thing from the Oppoſers, it is a Plea of Conſcience, they dare not do any thing againſt their Conſcience, all theſe mens Aſceticks are acted in the liſts and bounds of Conſcience; and this the cry, They *exerciſe themſelves to keep a Conſcience void of offence toward God and toward man.* And ſo is the world filled with the noiſe, as a great part of it hath loſt the thing *Conſcience.* For if perſons that palliate and excuſe their Diſſent and Diſorder with the cloak of Conſcience, had not laid aſide Reaſon, Religion, and Conſcience alſo, there could not be that diſtance and difference that is yet among us. And if any that diſſents from us in the Obedience urged, be crept in among us, let him know (that if he will hear me with patience and without prejudice) if do not make it appear, that in his not ſubmitting he hath no Conſcience; and if he hath a Conſcience, that he muſt ſubmit, I will turn his Proſelyte, vow my ſelf in his Perſwaſion, and come over to his ſide immediately.

There is onely this to be done firſt, that we agree what Conſcience is, and we come to the point in hand inſtantly.

And Conſcientia *is* concludens Scientia, *a firm Concluſion, a ſettled Judgement, a fixed Determination*

of the Intellective Part, from a certain infallible Rule, from which we infer, aſſume, apply to our ſelves the Morality of our Action, and determine of the ſubſequent iſſue accordingly.

So Conſcience is nothing elſe but *Syllogiſmus Practicus*, a Practical Syllogiſm; in which the Major part of Conſcience is called Συντήρησις· in the Major, the Underſtanding lays down the Rule, the Revealed Will, or the Natural Law of God. Where Conſcience is, there is Συντήρησις τῆς ἐντολῶν τοῦ Θεοῦ, the keeping together the Commands of God.

In reſpect of the Minor, Conſcience may be called Συνείδησις· for the Intellective part caſts one look on the Rule, another on our ſelves and actions, and applieth to our ſelves from our agreeing or diſagreeing the goodneſs or badneſs of our fact; and ſo 'tis a Witneſs.

In reſpect of the Concluſion, it's well called Κρίσις· There it plays the part of a Judge; for having obſerved either our conformity or diſagreeing with the Rule, then the Intellective part paſſeth a true ſentence, and acquits or condemns accordingly.

So then this is to be agreed on firſt, That *Lex Dei ſolum obligat Conſcientiam hominis*, The Conſcience of a man is to be ruled by the Law of God. So no example or practice of the moſt retired mortified men, can be a Rule for thy Conſcience; the moſt devout of men are not to be lords of our Faith, who at beſt are but helpers of our Joy: Infallibility is not be granted to any particular man, which is not to be granted to any particular Church of Chriſt: Neither can Conſcience be made up ſoundly from the practice of a fallible man, but from the dictate of an infallible God. So that is not to be called Conſcience

ſcience that is grounded on the examples of godly religious men. Nor is that Conſcience that hath onely former reſolutions for its Rule; for wilful obſtinacy, tenaciouſneſs of purpoſe, cannot be a part of Conſcience, which is not in the appetitive part at all: nor can humour, animoſity, a ſuddain precipitate ingaging, be juſtified by a Plea of Conſcience, when there muſt be Συνείδησις, Conſcience cannot be without Deliberation: Nor can Deliberation without applying or Determination be called Conſcience; for while the Underſtanding is fluctuating, and queſtioning, and inquiring, it may be in tendency to it; it is not yet to be called Conſcience till determined.

And here again they ſeem as far from Reaſon in their Expreſſions, as from Obedience in their Actions, that call out for Liberty of Conſcience, *May not my Conſcience be free?* And they would make the doubting reaſon againſt the undoubted Command of the Superiour in things indifferent, to be the weak Conſcience: but where liberty or doubting is, there can be no Determination of the thing doubted; and where no Determination, there can be no Conſcience.

Neither can any Plea of Conſcience juſtifie any Action or Undertaking that is unlawful; when Conſcience, which is but a Witneſs to a Rule, can be no more then a ſubordinate Rule; neither can it give an abſolute Law, which muſt be determined by a Law; without which, it may be Humour, Animoſity, Fancy, Opinion, whatever it be, ſure enough it cannot be rightly called Conſcience.

And therefore that perſons ſhould be conſtrained through Penalties to examine throughly the cauſe of

their diſſenting Judgements, (although it hath gotten through miſtake a repute of harſhneſs in the World) I know not why it ſhould ſeem unreaſonable: For if perſons will take up Reſolutions without, yea ſometimes againſt a Rule, I think 'tis a greater deal of Charity, and there is neceſſity to bring thoſe by any means to a Rule, to bring them into the way of truth, who have ſo long erred and have been deceived.

But be it agreed upon betwixt us, That *Conſcience is a ſettled Determination of the Intellective Part, from a certain Rule inferring the Morality of our Actions, and concluding the iſſue accordingly.*

And now to our buſineſs in hand. That I or thou decline any thing in Conſcience that is commanded by a lawful Authority, it muſt be becauſe the thing is unlawful: For neither I nor thou ought to do any thing unlawful; that we both abide by; What therefore we decline that is enjoyned by lawful Authority, we cannot decline unleſs it be prohibited or forbidden by the Law of God. For if forbidden, then be *not careful to anſwer; Vetitum eſt*, is ſufficient.

But if the thing be not forbidden, and ſo not unlawful, though not commanded by God directly or immediately, yet if enjoyned by lawful Authority, we muſt ſin againſt Conſcience in refuſing or declining, much more in oppoſing, when we ought to be *ſubject to Higher Powers*, and to *ſubmit*, &c. *to every Ordinance of man:* And yet theſe Ordinances of men not binding as the Arbitrary Impoſitions of fallible men, but as having their Authority and Obligingneſs from a ſuperintending Command of an undeceiving God, who commands ſubjection to Higher Powers, which cannot be better demonſtrated then in things of this nature; nor

is the Fifth Command better obſerved, as hath been proved ſufficiently. So there can be no juſtifiable declining or oppoſing the Superiours Command out of Conſcience, when the things declined are no ways unlawful nor prohibited by the Word of God; *For where no Law, no Trangreſsion.*

But now on the contrary, if we have any Conſcience we muſt ſubmit; and there is juſt ground of our ſubmiſſion and conformity: For the thing being not unlawful, and commanded by our Superiours, we are to ſubmit, not onely for fear of wrath, but for Conſcience ſake: Conſcience not ſimply of the Command of man, but as the Command of God, who commands ſubjection, and that we *ſubmit to every Ordinance of man for the Lords ſake.*

Yet the Diſſenters oppoſe and complain of it as a great grievance, *That actions or things in their own nature indifferent, ſhould by an Impoſition be made neceſſary and determined*; and this bemoan'd as a violence to tender Conſciences.

To which I muſt reply this, To demand what hurt is it if things or actions of their own nature indifferent be determined? Thoſe things that were indifferent of their own nature might have been done or undone lawfully without tranſgreſſion before determined, but now determined, they are grievances and unlawful.

Oh at laſt conſider, How little thy Reaſon, how great thy Oppoſition to all manner of Government? when an action of its own nature indifferent, and ſo conſequentially lawful, ſhall be declined by thee as a thing unlawful, onely becauſe a lawful Authority hath enjoyned it.

Again, that the indifference is taken away, it is not taken away for the nature of the thing, but for the uſe of

it,

it, it being determined in wiſdome, as then in that place being moſt convenient. Neither is it enjoyned that thou ſhouldſt believe thy obedience muſt be yeelded to ſuch Commands, as if they were abſolutely neceſſary to Salvation, but as conveniently neceſſary for Peace, to preſerve Order, and prevent Confuſion. There is no queſtion but ſuch Conſtitutions are peculiar, temporary, and mutable; yet the outward Power ſhall bind and limit thee for the outward Act, but it leaves thee free for thy Conſcience: Conſcience, I ſay, of the nature of the thing, not of the exerciſe of the Act enjoyned. For thou art bound to do as is commanded, *not onely for wrath, but for Conſcience ſake*, who art commanded to *ſubmit, &c.*

Again, If indifferent things, as thou ſeemeſt to deſire, ſhould not be determined, what can be expected, from the unyeeldingneſs of mens nature upon pretence of offence, but we muſt run into Schiſm and Diviſions?

For to inſtance in that thing which is before our eyes, The Surplice in its ſelf is indifferent, whether worn or not worn; be it left ſo, and no Injunction, and ſee what follows: Thou art perſwaded in Divine Adminiſtration it ſhould be forborn; others with as much earneſtneſs, and more reaſon, urge it that it muſt be worn, it being decent and ſignificant. If I wear it, I offend one party; if I wear it not, I offend another: it were good to be without offence, and to give none to either *Jew* or *Gentile*; but if this be left indifferent, of neceſſity ſome muſt be ſcandalized; ſo as the Determination of the Governour in this caſe is neceſſary, that people by his judgement may abide quietly and live in peace, who if left to themſelves, would inevitably run into Contention and Confuſion.

But

But I may leave arguing, and we have reaſon enough God help us, to break out into Lamentation; and we may complain with *Hilary*, Our Faith *facta eſt fides temporum potius quam Evangeliorum periculoſum ac miſerabile tot nunc fides exiſtere quot voluntates!* Our Faith is become the Faith of the Times rather then the Faith of the Goſpels! and what is dangerous and lamentable, we have got as many Faiths as Wills, and Conſciences as obſtinate Reſolutions. And when Conſcience which ought to be ſubordinate and under a Law, ſhall be accounted as a plea ſufficient to juſtifie any mans attempts or actions, without any reſpect to the abſolute Law, no wonder we ſhould run headlong in multitudes into a lawleſs liberty and licentiouſneſs, and into all manner of diſobedience. The Church of *England*, admired and envied of all ſtrangers, hath been like *Joſeph*, a very *fruitful Bough*; but the Archers have ſorely grieved her, and ſhot at her, and feared not: Thoſe that have withdrawn themſelves into the Synagogue, are yet perſecuting them of the Church, and lay things to their charge they knew not of: For while they clamour againſt Superſtition among us, let thoſe that obſtinately will account things abſolutely unlawful, that of their own nature are indifferent, let them ſoberly conſider whether they be not deeply guilty of Superſtition themſelves.

But ſay what we can, the worſt of our Enemies are thoſe that have been of our own Houſhold; the Children of our Mother have fought againſt her, and they that have eat of her bread, have lift up their heels againſt her: And when thoſe that have been our Friends and Acquaintance (though without cauſe) ſtand thus afar off, no wonder if Strangers think ſome evil Diſeaſe cleaveth cloſe unto us. And to make us more miſerable, what

hath

hath befaln the Church, will certainly befal the State in all poſitive Laws, if Liberty and Toleration be granted, that with impunity perſons may perſiſt in their unreaſonable and lawleſs Reſolutions, under the name of Conſcience. For *Zions* ſake therefore I could not hold my peace, nor for *Jeauſalems* ſake reſt, nor find quiet in my own ſpirit, till I had offered publickly, what if it were ſoberly and without prejudice received, might make for the peace and quiet of the Nation. Suffer now but one Word of Exhortion, that ſhall divide it ſelf into two branches, the firſt tending to thoſe that are Diſſenters, the ſecond to thoſe that are concerned in the great buſineſs at hand, and I have done.

For Diſſenters, I humbly beg of them to think ſoberly of themſelves, and not to be overwiſe in their own eyes, but to truſt the ordering of Gods Providence, who from the care he hath of his own Ordinance, is likely to direct his Deputy in determinations moſt convenient. I heartily crave they would abide contentedly in that ſtation God hath ſet them in; and with a real humility that they would ſit down quietly, though in the loweſt room. That they would ſuſpect their Conſciences as erroneous and to be reformed, when they ſee they are not to be brought under a certain Law. That they would conſider the Sacred Authority and Divine Obligingneſs of Humane Ordinances in matters indifferent, from a ſuperintending binding Command of an infallible orderly God; neither can any, upon a pretence of Conſcience, ſin againſt that Rule, and be excuſed. Let then the Authority of our Rulers, as of Gods Conſtitution, be uncontroulable; let their Wiſdome, as moſt probably to come from his Direction, be unqueſtionable; and we may

may hope their Laws not barely as mans, but as Gods, may be kept inviolably.

Yea, I beſeech you lay aſide all contentious Humours, and let no more a ſpirit of oppoſition, contradiction, or ſingularity be found among us: Let us follow thoſe things that make for peace, and wherein we may beſt comfort and edifie one another. 'Tis true, we are called to liberty, and let us ſtand faſt on Gods bleſſing in that liberty wherein Chriſt hath ſet us free; but let us not uſe our liberty as a cloak of maliciouſneſs, but as ſervants of God: Let us give due reverence to the perſons ſet over us; and that is beſt done by reſpect to the Laws eſtabliſhed among us: For ſo is the will of God, that we *ſubmit our ſelves to every Ordinance of man for the Lords ſake.*

Secondly, For you then that are intereſted in the great and neceſſary Concern that is now at hand, in carrying on the great Deſigne of this time, be pleaſed to conſider, You are hither come not barely to hear of the Notion, but for the Execution of Righteouſneſs; and are not ſeverely to animadvert onely upon the Tranſgreſſours of the Moral, and natural, and neceſſary Divine Laws, but upon thoſe that break the poſitive, particular Humane Ordinances, that our Rulers in wiſdome have eſtabliſhed for our good among us.

If perſons were ſo well diſpoſed, as Counſels and Monitions might perſwade all to be good from the Pulpit or in the Cloſet, then no need to urge any rigour from either Bench or Bar: But here you are met for the Remunerative part of Juſtice, and to be a terrour to them that do evil, as well as a countenance to them that do well. You ſee what unhappy ſucceſs your remiſſion and lenity hath had hitherto; it muſt be ſeverity muſt do your buſineſs.

Your method of leading the people must now be like Gods leading his *Israel* from *Egypt* to *Canaan*; the Conduct must not be onely as in the day, to *lead them by a cloud*, but in this night it must be *by a pillar of fire*. The eyes of this people have too long been dawbed up with Honey; they must at last be opened by Gall: better to cause some smart and cure them, then suffer them through blindness to run headlong into the pit.

In short, our lives must be confused and uncomfortable without Laws, and Laws are unprofitable without execution. Breath then at last fresh life into the languishing Laws of a fainting Kingdome by an impartial execution. Remember, *Faciens & consentiens eâdem lege tenentur, Qui tolerat aliena peccata cum tollere possit facit sua:* Make not the rebellious mans sin thine by indulgence or connivance, that hast too many to answer for of thy own.

My Lord, For your part, your Integrity and Loyalty is so eminent, as we are sufficiently assured no smoke of Passion can put out your Reason; no dust of the World can take away your sight; no partiality can pervert your sentence.

To you therefore that are Assistants on the Bench, and to the Grand Inquest at the Criminal Bar, we direct our suit: Offer the Sacrifice of Righteousness, and take all care that Justice and Judgement may be executed in the midst of us. For you to seem to be righteous, and not to be so, is to be like the *Polypus*, to change into the colour of the Rock to which he cleaves, whither while the poor Fishes go in a storm to be sheltered, they are devoured. Remember, Lenity to the Transgressour is Cruelty to the Innocent.

If you conceal and smother Disorder, wink at Wickedness,

ednes, and countenance Disobedience; O sad consequence! The King and his Deputy is deluded, the course of Justice is hindred, the hands of the Wicked are strengthned, the heart of the Orderly is weakned: You hurt the Offendour, his heart must be hardned, when for his sin he is not corrected: You hurt your weak Neighbour, for he is staggered, if not perverted: You hurt your own Souls, for you are perjured: You are injurious to God, for his Worship is undervalued and contemned: You wrong the King and the Governours under him, for the Laws are slighted. For the Sinners, the Magistrates, your Neighbour, for your own, for the Kings, for Gods sake, let there be no more halting, no longer connivance to be found in the midst of us. Execute true Judgement without partiality; and if we cannot have that Obedience to the Laws that is required, let the Offendour feel that just Vengeance which is threatned. *Submit your selves to every Ordinance of man for* that *Lords sake, To whom be rendred as is due, all Obedience, and Service, and Honour, and Glory, now and for ever.* Amen.

FINIS.